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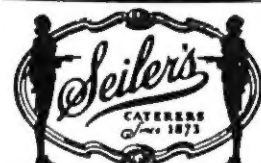
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Death?

What is death?

A little broadening of a ripple
Upon the eternal shore,
A little loosening
Of the hands that cripple,
And nothing more.

What is death?

A parting of the clouds above us
Which hide the sun,
A golden vision
Of the souls that love us,
And labor done.

What is death?

The opening of a perfect flower
No watcher sees,
The silent spirit
Who, at twilight hour,
The bondsman frees.

What is death?

God's mercy strange,
Uncomprehended;
The undiscovered goal,
The land of promise,
When the toil is ended,
The day dawn of the soul.

—IRA B. HOWELL, M.D., R.A.M.



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GANDHI Gandhi's career is closed at last by an act of wanton murder. Yet however tragic his death may seem the manner of it was not unfitting. He had outlived the zenith of his political power but in his last days he had found a new and greater prestige, far transcending the frontier of India, as a man ready to sacrifice his life for the sake of peace and tolerance. When he undertook his recent fasts he risked death voluntarily, knowing, perhaps, that martyrdom is not only the reward of saints on earth but the means by which they can influence their fellowmen when they have gone. And in India, at least, he will be honored as a martyr long after he has been forgotten as a politician. He had lived as long and strained his powers as far as mortal man can fairly expect to be allowed to do. He had seen the rebirth of Indian independence. Yet we cannot say that his work was accomplished, since his strength and his weakness lay in this, that he undertook a task too heavy and too high for one man to achieve, while he failed to make sufficient provision for successors to carry on the work. Indeed, as he had no predecessors, he is likely to have no successors. He was a peculiar product of his own age. The future may judge his achievement to have been small, yet his career will be remembered just because it illustrates so well the new forces beginning to work in the half-educated, half-civilized world of the late nineteenth and early twentieth century and the new phase in the conflict between East and West. Gandhi-ism can best be regarded as the offspring of contact between a mild, tolerant, contemplative Hinduism and the energetic, Puritanic, reformist spirit of the religious nonconformity of the West. The home in which Gandhi was born and reared clove steadfastly to the ancient Hindu tradition. His education was in the arid, rationalizing schools and colleges of British India. Coming to London to be called to the Bar, he picked up acquaintances among those who used to haunt vegetarian restaurants, and for the rest of his life he was much in contact and in sympathy with Western nonconformists, reformers, Puritans, and ascetics.

But it was in South Africa that Gandhi first found the work he had to do and the method by which he believed it could be done. Here the weak were oppressed by the strong; the colored man, including his fellow-countrymen and himself, by men of European race. He had no racial feeling. He admired the courage and straightforwardness of the Europeans as sincerely as he disliked their brutality, and he had open eyes

for the weaknesses of his Indian comrades. But he thought it wrong for the weak to submit to oppression and bad for the strong to be allowed to oppress. For the weak to conspire to use force would generate bad blood. But if the weak could combine perfect courage to suffer in resisting oppression with the perfect charity which abstains from hurting or hating the oppressor, then the appeal to the better nature of the strong would prove irresistible. That was the essence of his political thought and method, though he also held asceticism necessary to purify himself and his followers so that their hearts might be clear of hate. Thus his method was based partly on the Hindu view of the importance of Ahimsa, or non-violence, partly on the power of an appeal to the conscience of masses of civilized men. The effect of this appeal depends on the existence of large classes of educated men responsive to the appeal of humanity and of facilities for bringing the appeal home to them: conditions which Western civilization at the end of the nineteenth century had supplied—till the Dictators changed all that.

The weakness of the method lay in the difficulty of purifying oppressed masses so that they can be trusted to abstain from violence and hate. In South Africa the temptation to violence was small and the success consequently unalloyed. But afterwards the reformist spirit which Gandhi never let rest urged him to apply his remedy to all manner of grievances in India. Gandhi was the reverse of anti-British, and he was scarcely a nationalist. He felt the insult of alien rule less than nine-tenths of his educated countrymen. But since the Government of India could not adopt his views on non-violence and the rights of the poor peasant, he came to regard it as a satanic system which should and could be ended by his favorite method of non-violent resistance. Thus Gandhi, though little interested in Nationalism, found himself defying the British Government at the head of an Indian Nationalist movement, with the eyes of all the world upon him. He misinterpreted the Nationalist fervor behind him and allowed himself again and again to believe that it was the purified spirit of Satyagraha which stimulated his countrymen. For he long failed to grasp firmly the essential fact that the purification required for a National Satyagraha could not come miraculously in a year or a decade but only through a century of continuous discipline and wise leadership. But though there has been failure and disillusionment, the failure is not complete. A leader who shows perfect courage, perfect honesty, and absolute freedom from envy, hatred, malice, and all uncharitableness does not live in vain. To India he gave a new standard of courage and virtue in public life. India knows the value of that gift and shudders to see

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Alfred Hampden Moorhouse, Editor and Publisher.

it imperilled by the demoralizing forces of communal strife. To the West he is not merely the man who strove to impose strict moral rules both on Governments and on popular agitations, not merely the man who risked his life and his political influence rather than acquiesce in the continuance of a time-honored system of social oppression. He is, above all, the man who revived and refreshed our sense of the meaning and

value of religion. For though he had not the all-comprehending intellect or the emotional riches which can construct a new philosophy or a new religion, yet the strength and purity of his moral urge were clearly derived from deep religious feelings which neither claimed for his own religion nor allowed to the religions of others an exclusive right of access to the divine.—*The Manchester Guardian*.

APPEARANCE AND REALITY

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Man's only knowledge of the universe comes from his five senses. A man who could not feel, see, taste, smell or hear, could have no knowledge of or contact with any force, phenomena or thing. He could be flung over a cliff and broken in pieces; he would not know it. He would know neither light nor darkness nor color. No noise, speech or music could startle or interest him. An evil odor and a pleasant one would be to him non-existent. Bitter poison and the most succulent of food alike would not be known to him.

Practically all animals have all five senses; perhaps some have senses which humans do not have. Yet animals, as far as we know, have developed no abstractions, have no philosophy or religion, know no systems of thought, to account for their situation. Only man has developed the life of the mind, beyond its use as an aid to physical being.

It is from this strange property of the human mind that knowledge has come to us that appearance and reality are different. To the squirrel a tree is something to climb, which gives nuts and shade and possible pleasure. Of knowledge of the tree as a living thing, a bundle of fibres in which sap flows, a plant organism which sleeps and wakes with the seasons the squirrel knows nothing.

To the great majority of men a tree is known only by what it does, and what can be done with it. It can be cut, sawed into boards, used to build a house. It can be put in a retort and made to give forth chemicals. Its sap can be used in painting (turpentine) or in making candy (maple syrup); it is a combination of chemicals which, separated, can be and are made into many other useful forms than that of a tree.

The artist sees the tree as something beautiful; trees in a forest were progenitors of the arch. The forest is a lovely and romantic landscape, the shimmer of light through the leaves and the shaking shadows are a threnody of beauty. To the woodman the tree is his daily bread, to the builder his material, to the fuel merchant his stock in trade, to the hunter the haunt of game.

Is, then, the "reality" of the tree to be found in chemicals or is it in boards and logs? Is its power to hold water in the earth by its roots, give shade, produce with its fellows a forest which is the home of game, be the subject of poetry or painting, provide fuel to sell, the "reality"?

The chemist says none of these is "real" in the sense he uses the word. Fibre, wood, leaves are to him, only

"appearance". The "real" tree, to the chemist is mostly composed of empty space, in which are atoms and molecules. The atom is the smallest divisible particle of one of some ninety "primary" substances; the molecule is the smallest part of matter composed of two or more atoms of the same, or different, primary substances. Molecules of different combinations, then, form the fibre and the sap, the whole substance of the tree.

Comes the physicist who says even these are nothing more than appearances; that the "real" atom is one or more particles of electricity revolving at incredible speeds about a central nucleus; he speaks of "nuclear physics" and talks of protons and electrons. These, which science states to be the "ultimate" substance, material force or entities of which all things are made are the only "realities". All else—the atoms, the molecules, the chemicals, the tree, the man-constructed structures made from the tree, are but appearances.

Philosophers are equally puzzling and confounding. To the man in the street thought is a process by which he determines what he is to do in and how he is to look at the appearances which are the visible, knowable world. A thought is something one thinks. But the philosopher wants to know "what is it that thinks"? And, if you attempt an answer, he silences you with *why* does whatever it is which thinks, *think*?

One philosopher "thinks" up one set of thoughts and calls it a system or a philosophy. Comes a second philosopher who says the first philosopher's thought is just an "appearance" system of philosophy, and that the "real" thought is as different as the atom is from the table made from the tree!

Freemasonry is many things to many men; a system of philosophy, a guide to living, a handmaid of religion, an organization devoted to fellowship and fun; a spur to charity; an outlet for eleemosynary energy; a way of life.

If we continue the analogy, these, too, must be just different appearances—Freemasonry as seen by our "mental senses" and the reality behind may be—must be—something entirely different.

No student, philosopher, thinker, officer, leader, follower of Freemasonry has as yet adduced a sound, sane, sensible reason why her sons love Freemasonry, work for it, sometimes slave for it. Hundreds of reasons are assigned by as many men, but none of these reasons fits all men. Yet there must be some "underlying reality"—some "electron and proton" of a reason which is the same for all, even as actual electrons and

protons, regardless of whether they compose matter which is coal or wood or steel or stone, are actually the same.

Where will we look, then, for the "reality" which is Freemasonry, and the "real" reason why countless thousands of men for so many hundreds if not thousands of years, have so devotedly been its champions?

To discover what a tree is made of, the chemist analyses it and pronounces it composed of hydrogen, oxygen and carbon. Hydrogen is one of two substances which compose water; oxygen is the other. It is also a fourth part of the air we breathe. Carbon is in all organic structures as well as in coal, diamonds, graphite.

The physicist makes of carbon, oxygen and hydrogen but whirling dervishes of "solar systems" of infinitely small electrons revolving at cosmic speeds around infinitely small nuclei. Carbon and oxygen and hydrogen are but empty space in which are a few particles of electricity.

We wander through a forest and see trees, feel their shade, admire their beauty, love their stateliness—yet the "real" tree is but a mathematical abstraction. We find the "real tree first by analysis, then by abstract thought.

Can we analyze Freemasonry into its elements and then "abstract" its elements in their realities?"

Freemasonry is religious, without being religion; philosophical, without being philosophy; kindly and gracious in its philanthropy without being charity; an organization which is at once more and less than a club; a structure in the body politic which sometimes has a legal entity (some Grand Lodges are incorporated). But mix religion and philosophy, philanthropy and fellowship and incorporate it and you may have the Red Cross, but certainly not Freemasonry!

Well, then, what can we do to find the electrons and protons of, say, religion? Religion is a belief in, and a mode of worship of, a Great First Cause, about the name of which men quarrel and shed blood. Men believe in many ideas, worship many gods, fight about many causes. Belief, worship and strife are certainly not the fundamental "realities" of religion. If religion is a forest, belief and worship may be trees in it, but the molecules and the electrons, what are they?

Psychiatrists have joined hands with philosophers in discovering an universal hunger in all men, whether they know it or not, for a rational explanation of the situation in which they find themselves. We are living beings in a world of earth and sea and air and trees and mountains and rivers and oceans and cold and heat and storm and calm. How did we get here? What put us here? Why are we here? Where do we go from here? Men want to know. Man has answered the question in a thousand ways; the most common way, the way most men understand most easily, is found in religion. There is a God. God made the world and all in it. God put us in the world and will take us from it. In another world we continue to live when this world holds us no more.

It may be that this hunger for an explanation, this absolute dependence of sane living on a belief in a Great First Cause is the "electron" of religion. If so, then another form of hunger for facts which for some is

partially at least satisfied by the philosophical system of thought may be the "proton".

If true of religion, perhaps it is true of other systems in which men try to find a way of existence, a reason for life—such a system, for instance, as Freemasonry.

For in all the puzzling thoughts of reality and appearance, one fact stands out inescapably: in the physical world we have Appearance (the outward form); chemical structure (inward form); physical structure (electrons and protons).

Appearances have a million outward forms; mountains and ships, people and insects, clouds and rivers, trees and volcanoes; they are all different, each from the other.

But all of them are made up of one or more of some ninety primary elements, which, chemically, cannot be resolved into something else. Put a tree in a retort and heat it and many gases of many kinds result. But you cannot heat gold or iron or copper and from their vapors produce maple syrup or turpentine or water.

The ninety some substances are all composed of electrons and protons in different combinations. But the electron which whirls about a proton in an atom of hydrogen is just like the electron in an atom of iron. While appearance in the world is multiform, reality of everything in it is nothing but electrons and protons.

If our analogy holds, Freemasonry is first an appearance; then the thoughts or things which compose the appearance, finally the fundamental primaries which underlie the component parts.

Freemasonry's appearance is familiar to all; lodges, meetings, homes, degrees, ceremonies, fellowship, entertainment, dues, charity.

What thoughts compose or give a rise to these are the religion and philosophy, the charity and the love which express themselves in the appearances.

Love of man for man is a growth and development, aided by necessity, made manifest by religion.

Charity is a manifestation of love in the abstract.

Religion is one of several ways in which men have attempted to account for themselves in the world.

Philosophy is another of those ways.

What is fundamental to them all?

Some inner human need; some necessity which animals do not have, which plants know not, which are not to be found in any other organism, structure or thing upon the earth. The need is common to the atheist and bishop, the criminal and the saint, the woman and the man, the high and low, the rich and poor.

You may express this need as best pleases your sense of logic. Freemasonry cares no whit if you call your conception of Deity Jehovah or God or Great Architect or Buddha or Allah or Great First Cause or Cosmic Urge or Nature. You may name your inherent need of some thing, some one, some power, some entity, some force by any syllables which seem to you fitting. The name does not alter the thing—a rose by any other name will smell as sweet and to call a sunset a bank of clouds does not detract from its glory.

Therefore if that need is here called by one name, and not another, it is only because one pen writes, and not another. Another's pen and name are as good or better.

Here the inner need is expressed as the necessity to complete a life by acknowledgment that it is not self-completed; that life requires something beyond life; that existence can be nothing but an illusory appearance without a conviction of an Unseen Reality.

Your answer will be better than this, because it will the better fit your own habit of mind.

But even as all electrons are like all other electrons and all protons are similar to all other protons, so,

THE SCOTTISH RITE IN PUBLIC AFFAIRS

(From the Allocution of 1947)

By MELVIN MAYNARD JOHNSON, 33°, Sovereign Grand Commander

The annual Allocution is the Sovereign Grand Commander's review of the work of the year and a militant summons to the tasks which confront the Scottish Rite. It is published in full in the "Proceedings" and a few copies of the advance issue are available. THE CRAFTSMAN offers a few excerpts from the Allocution dealing with the place of the Scottish Rite in public affairs and one or two other matters.

PEERS AND BRETHREN:

There is no civil, non-official honor more generally esteemed and respected in the English-speaking world, and even beyond, than the Thirty-third and Last Degree of Freemasonry, conferred exclusively by our Rite. Friend and foe alike know that it cannot be bought or successfully sought. President, Kings, Nobles, indeed outstandingly successful personages in all worthy endeavors are proud to receive its accolade.

It, however, is not confined to the great. It is granted, also, to one who in his humble and circumscribed sphere of activity is known by his fellows to serve his God and his fellow-men to the best of his ability and with real achievement in his field of opportunity.

There is no one standard for a decision to call a Brother to receive the Thirty-third Degree. In each case, considered by itself, there must be an equation of worthy accomplishments with a plus value and of unfavorable incidents with a minus.

Masonic labor, however strenuous and incessant, is not enough of itself although it may be an important factor. Masonic loyalty and notable accomplishments in any cause for which our Fraternity labors may, with character, be enough. In each case, one vital factor is that the degree should not only honor its recipient but also enhance the standing of our Rite in public estimation. The only way that the public at large can form a sound opinion of any institution is by the evaluation of its purposes, its accomplishments and its personnel.

The Active Members of the Supreme Council, upon whom the responsibility of choice rests, are not omniscient. Mistakes are inevitably made both in choice and in omission. The mistakes of inclusion, at least, are comparatively few.

To maintain and increase the value of the Thirty-

though your phrasing of the underlying need may be different, the need itself is the same for all men, in all times, everywhere.

Freemasonry is an appearance; her religion, philosophy, charity, love are her elements; her electrons and her protons are the same by any name—man's inescapable necessity for consciousness of, and conviction about, the Lost Word.

third Degree, we meet here to review what we have done, are doing and ought to do in the days ahead, always remembering that our great and principal purpose is the recognition, dissemination and vindication of moral, philosophical and religious truth. We do not trespass upon the domain of theology or of organized religion. We strive to promote church affiliation but with perfect liberty of individual choice. By concrete acts of worship, virtue, benevolence and education, we illustrate the truth to ourselves and the world we help to serve. To such ends, we have asked our Heavenly Father to aid and guide our deliberations to which we now turn.

VISITATIONS

There are two types of reports by a presiding officer of the official visitations which he has made. One recites in detail the honors, courtesies, entertainments and gifts which have been showered upon him. The other skeletonizes and makes the report an almost unadorned schedule.

It is possible that your present Grand Commander has erred in his adherence to the latter type.

Grateful and appreciative as the visitant is, the former method seems to promote rivalry and invidious comparisons and makes it appear that the recipient is not only appreciative of all that is done to make his visit one of personal adulation but that similar elaboration is expected wherever else he appears.

The purpose of an official visitation is not to glorify the officer or to make it an outstanding event in his life. It is rather to be inspirational and of constructive value to the body visited.

It would be impossible to make a visiting officer more happy, to be more considerate and gracious than have been the brethren everywhere that your present Grand Commander has been during the last fourteen years. But, unless he changes his mind, he will continue to omit to advertise what has been done for him and will hope that the many thousands who have been good enough to meet and greet him and listen to his words may, in their own minds, find some worthwhile accomplishments resulting from his visitations,—official, quasi-official and even personal.

The last fiscal year has been unusually filled with

conferences and other contacts in line of duty, but somewhat less than usual in the number of formal, official visitations.

The members of the Lodge of Perfection over which he once presided filled Symphony Hall in Boston to do him honor at a special meeting, at which our Puissant Grand Lieutenant Commander Bushnell delivered the only formal address and to which, at its close, the great audience rose in acclaim. Formal, official visitations were made in the Valleys of New York, Indianapolis, Providence, Bloomington, Boston and Cincinnati; also to Maine Council of Deliberation.

In addition to many conferences of vital import at the See of the Supreme Council, and in seven other Districts, he was in attendance upon the Grand Masters' Conference, Allied Masonic Degree Bodies, Annual Meetings of the Masonic Service Association and the George Washington Masonic National Memorial Association. There were also other visits for Masonic purposes to the District of Columbia and North Carolina. In the last named state, he was most cordially received in the Grand Royal Arch Chapter by the Most Worshipful Grand Master of Masons and the Most Excellent Grand High Priest. On this occasion, he was decorated with the Grand Chapter's Distinguished Service Medal, there being but two others outstanding. Mention is made of this because it was outside of our Jurisdiction and in a state where he had already received the decoration of its Grand Lodge, the Joseph Mountfort Medal.

STATE OF THE RITE

Our Rite in this Northern Masonic Jurisdiction was never more healthy than it is today.

Our benevolences have never before been so great, whether measured in terms of money or of helpfulness to our own or altruistic accomplishments both within and without our jurisdiction. If we had the time to read the letters of thankfulness which have been received, you would be thrilled with happiness while stirred to the depths by the stories of suffering and we.

Moreover, our encouragement by word and deed to those laboring to revive the influence of Freemasonry in countries which have been crushed under the cruel hands of oppressors is something of which we may well be proud.

Still an abnormally large number of brethren have sought to enter our Rite but our Valleys have, by experience, learned how better to indoctrinate them with the lessons of worship, of neighborliness, of morality and of liberty which contribute to the happiness and welfare of all.

Statistically, the story follows:

The 14° initiates in 1946 were 31,938; in 1947, 32,243; a gain of 305.

The 32° initiates in 1946 were 31,924; in 1947, 32,116; a gain of 192.

The 14° membership in 1946 was 296,117; in 1947, 323,216; a gain of 27,099.

The 32° membership in 1946 was 287,988; in 1947, 315,169; a gain of 27,181.

This is not only our largest membership but, also, the largest ever attained by any Supreme Council.

The gains in Fourteenth Degree membership by Districts are as follows: Maine, 543; New Hampshire, 159; Vermont, 107; Massachusetts, 805; Rhode Island, 218; Connecticut, 592; New York, 1,901; New Jersey, 1,706; Pennsylvania, 6,254; Delaware, 304; Ohio, 4,987; Michigan, 1,241; Indiana, 3,362; Illinois, 3,639; Wisconsin, 1,281. Total, 27,099.

It will be noted that two-third of this gain was made in the Districts of Pennsylvania, Ohio, Illinois and Indiana.

CONCLUSION

After centuries, during which democracy was almost extinct, the Freemasonry of the Eighteenth Century was the most potent single factor in bringing democracy to the fore as a basis of government. However, our Fraternity has no justification for boasting of that achievement unless we, ourselves, now in the Twentieth Century, awake into activity to recognize, disseminate and vindicate those fundamental principles of human relationships upon which rest liberty, justice, neighborliness and peace. Otherwise, we shall degenerate into a society of spectators who sit by the side of the road and watch the world go by. Is Freemasonry a society of sitters?

There seems to be in Freemasonry a present impression that the English Grand Lodge Constitutions of two and a quarter centuries ago forbade and still forbid the consideration of and participation by our fraternity in public affairs. Such was not true then and is not true now.

Then our brethren made it a vital part of their Masonry, as well as of their citizenship, to do what we have made official in that which is solemnly read to every candidate before he takes his first degree in our Rite. Carefully have we considered and then published our "Declaration of Principles." In it, our Supreme Council impressively insists that it is "the duty of the Fraternity to impress upon its members the principles of . . . personal responsibility, to enlighten them as to those things which make for human welfare, to inspire them . . . to translate principle and conviction into action." We renounce the use of pressure and even discussion where there are honest differences of opinion as to the best form of particular legislation to make principle effective. However, that should not be interpreted so as to silence our voice, to prevent or lessen our efforts to make virile those principles which promote and to defeat those which tend to destroy the happiness and welfare of mankind.

To that end, it is urged that our bodies provide for our members something more than ritual. Dramatized ritual is impressive and tremendously helpful in propagating those moral values which are basic and essential to gain forward and upward, but we must do more. Who is better fitted than we to promote public knowledge and understanding as well as to awaken discussion from a viewpoint not partisan, theological or biased, but nevertheless both essential and unappreciated by most citizens?

Under proper auspices and leadership, do not our

members, yes all thinking citizens, want to discuss such concrete subjects, for instance, as:

1. (a) What is Communism in theory?
(b) What is it in practice?
2. (a) What is socialism in theory?
(b) What is it in practice?
3. (a) What is fascism in theory?
(b) What is it in practice?
4. (a) What is democracy in theory?
(b) What is it in practice?
5. What are the practical, concrete contributions which Freemasonry can make, not to itself, but to today's world? Discussion of that one subject frankly and specifically, rather than in platitudes, will be good for more than one sitting.)
6. What is and what should be the attitude of Freemasonry toward the few churches, one of them powerful, which seek to crush our Fraternity?
7. What is and what should be the attitude of our white Freemasonry toward negro Freemasonry?
8. What is and what should be the attitude of Freemasonry and our Rite toward monotheists who are not Christians?
9. Find some non-political way to benefit your own local community and stir up interest in that cause.
10. Let it be known that our Rite has conceived and is supporting the first co-ordinated Research in Dementia Praecox in the history of the world. Answer what Dementia Praecox is, what its social and economic impact is and why we have stepped into the field of psychiatry.

These are but suggestions. Do not confine yourselves to them. Think up others yourselves,—not your particular hobbies but things which touch the lives of all or many of your fellows. Discuss them formally with competent and informed leaders; also, informally, with competent interlocutors. Draw out those who ordinarily listen but do not speak.

When you get some answers to question number 5, experiment with them.

Let it be known that one definite evening a week or fortnight or month will be devoted to such discussions without tying the meeting.

Do not allow even the ablest man you have to stay too long in charge of these meetings. Pass the leadership around.

Invite your wives and families to share in the discussions.

With proper leadership, you are likely to have the experience of one of our Valleys where they had to move such meetings out of the Temple into the largest hall in the community.

In a day when liberty is in peril, when tremendous majorities in many lands are suffering from the violent and sometimes bestial domination of small minorities, let Freemasonry again arouse itself from lethargy as did our brethren of the Eighth Century. Let us be up and doing! Let this altruistic institution of ours send forth its leaders in village, town, city and county: yes, in the world. Seeking neither aggrandisement nor any other selfish gain for ourselves, let us be a potent force

for good, seeking no other reward than the satisfaction of accomplishment for the general welfare. Then shall we be potent. Then shall our children's children rise up and call us blessed. That will be a more enduring monument than can be built with human hands,—a memorial that cannot be destroyed by atomic bombs.

THE RITE MOVES FORWARD

The frequently prophesied recession in initiates and membership is still somewhere in the future. The large classes are being assimilated by a policy of group organizations in counties. The large city units continue to present a challenge. Those who insisted that a post-war decline would solve that problem will have to wait until it happens. From every point of view the present situation is normal and wholesome. Valleys will take the recession in their stride when it comes.

The record from 1942-1947 clearly indicates that the Rite is still moving forward:

14°	Initiates	Members
1942	8,231	209,127
1943	14,436	217,930
1944	27,721	240,706
1945	33,796	269,102
1946	31,938	296,309
1947	32,243	323,216

The differential in the total membership between the 14° and 32° is 8,047. Here are potential candidates for the 32°, many of whom are in valleys which do not have the four bodies of the Rite.

SCOTTISH RITE N.M.J.

It is the custom to use the 14° as a yardstick of membership. The following table gives the statistical records of the fifteen States in the Jurisdiction:

14°	No. of Bodies	Initiates	Membership
Maine	5	609	5,494
New Hampshire	5	273	3,009
Vermont	8	147	2,060
Massachusetts	10	1,059	10,512
Rhode Island	2	274	2,467
Connecticut	5	655	5,105
New York	21	2,382	27,567
New Jersey	5	1,969	19,007
Pennsylvania	15	7,431	79,386
Delaware	1	331	2,585
Ohio	9	5,765	56,010
Michigan	4	1,797	22,193
Indiana	4	3,918	35,702
Illinois	9	4,178	39,993
Wisconsin	4	1,455	12,126
TOTALS	107	32,243	323,216

DISTRIBUTION OF MEMBERSHIP

107 Lodges of Perfection

Initiates: 32,246 Members: 323,216

93 Councils

Initiates: 32,155 Members: 317,451

89 Chapters of Rose Croix

Initiates: 32,078 Members: 316,483

64 Consistories

Initiates: 32,116 Members: 315,169

MASONRY AND MUSIC

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Freemasons make something of Tubal-Cain, but nothing of his half brethren, yet one at least has a romantic connection with Freemasonry. The curious will find the reference in Genesis IV, 19 to 22 inclusive:

"And Lamech took unto himself two wives, the name of the one one was Adah, and the name of the other, Zillah.

"And Adah bare Jabel; he was the father of such as dwell in tents and of such as have cattle.

"And his brother's name was Jubal; he was the father of all such as handle the harp and organ.

"And Zillah, she also bare Tubal-Cain, an instructor of every artificer of brass and iron, etc."

Here, then, is the family connection between the "instructor of every artificer of brass and iron" and he who was father "of all such as handle the harp and organ."

The Old Testament references to harp and organ (organ is mentioned only four times) do not mean the instruments as we know them today. The Biblical harp was probably a lyre or zither, and the organ must have been some sort of Pan's Pipe's, or syrinx—a set of pipes of differing lengths fastened together. Translations and retranslations of the Old Testament original sources have lost to us any definite meaning of the words.

But "harp and organ" if by such a fanciful names can be called the instruments played by all gentle Masonic musicians who have added their harmonies to the sweet Masonic chorus have added much to the solemn beauty of the degrees.

In the Quatuor Coronati TRANSACTIONS of 1891, a musical critic, Brother W. A. Barrett, said: "There were many worthy musicians who wrote pieces of high Masonic tendency, but as they require the exercise of a certain amount of musical skill, they, in common with a vast number of like compositions, are only occasionally heard, and then not always in connection with Masonic assemblies. The charms of the social circle in Masonry and the good-natured readiness of musicians to add to those charms by the exercise of those gifts and talents has been one of the chief reasons why musicians have taken a large interest in the Craft. Our ancient and honorable institution owes no little of its attractive power in the social circle to music, but except at the time of the consecration of a lodge, music, which could greatly augment the dignity and impressiveness of our ceremonies, is not encouraged to the extent that it might be. The general apathy of the brethren towards the use of vocal music in the several degrees has damped the ardour of the most enthusiastic, who have perceived the advantages which might have accrued by the use of solemn music. Unless, however, music can be introduced into the lodge in a manner worthy of its high mission it should never be done at all. For it should not be dragged forward and exposed to ridicule like

a blind Samson brought out and exhibited to the scoffings of the multitude."

Many believe that there is not enough made of music in degree work in many Symbolic Lodges. When music is the exception, not the rule, it is doubtless because of the difficulty of finding good performers, or the expense attendant upon purchase of piano, organ, record player.

In lodges fortunate enough to have the services of a soloist or a quartette, the familiar passages in Scripture which are a part of the ritual in almost all Jurisdictions are frequently sung; the hundred and thirty-third Psalm, the passages from Amos VII and the verses from the twelfth chapter of Ecclesiastes. All these have been made into anthems for soloist, quartette or chorus, and impressive some of them are, as indeed, is the anthem sung after the obligation, when the first three verses of Genesis are the words for as impressive a bit of musical stage management as ever added suspense to a climax.

Music at its best in Masonry may be found in many lodges—although but in few proportion to the nearly sixteen thousand lodges in the United States. Notable among those which make much of the musical accompaniments to degrees are St. Cecile in New York, and St. Celia in Chicago.

The two lodges named after the patron saint of music are daylight lodges, expressly for actors, musicians and others whose daily bread is earned at night and who therefore must meet in the afternoon hours. Here the greatest of singers are proud to lift their voices in Masonic music and to interpolate melody throughout the degrees in a way peculiarly impressive to those who have never heard much song during the ceremonies.

There are still some brethren who do not like music mixed with their Masonry, saying that the sixth step on the Winding Stairs is only for the Fellowcraft and not for all degrees. Let such as these recall "The Worshipful Company of Musicians," a guild of the middle ages, the members of which mixed their music and their fraternal relations with good effect. Mackey tells their story briefly: "In the course of time these guilds became a fraternity in the sense that the local guilds had everywhere the same customs, and a member of one local guild could dimit to another, could visit, and could find employment. After two or three centuries they began to be incorporated. The earliest known charter was granted in 1469. They had written constitutions (with a legend of their art), an oath, modes of recognition, officers, and they had a custom of admitting non-operative members strikingly analogous to the admittance of non-operatives by Masons in the Seventeenth Century. The details and reasons for this "Speculative" class of membership would have had the same weight with Freemasons of the earliest periods, and suggests the probability that Operative Lodges may have admitted a certain number of non-operatives, or

honorary members, from the beginning of the Fraternity."

The literature of lodge music is not extensive; there is room for more good books on the subject which will set forth Masonic music which may be used in the degrees, and songs which may be interspersed during the ceremonies.

Some books there are, notably: "A Guide to Lodge Music," Vincent Stevens, London; "The Masonic Music Manual," W. H. James, New York, and "Sing, Brothers, Sing," by Carl F. Price, New York. Some of the anthems used have been recorded so that lodges with players can have the benefit of good music well sung, even without any more talented brother than is required to change a record. The library of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, in the House of the Temple, Washington, D. C., has a fine collection of Masonic music, made by Albert Pike, and other Masonic libraries have sections devoted to lodge music which are well worth investigation by melody minded brethren. The British Museum has a collection in manuscript of some sixty or seventy Masonic songs in German, some of which are credited to Mozart.

With all due regard to the fame of the eminent composers who have written Masonic music or shed the lustre of their fame upon the lodges to which they belong, the composer who is best known, best loved and most sung, at least in the United States, is Ignaz Joseph Playel.

"Playel's Hymn" (in some Jurisdictions called "The Masonic Dirge") was written probably subsequent to 1772, at which time the musician began to study composition under the composer Hayden, who was to be come Playel's dearest friend.

To the musically simple and inspiring air of the hymn to which the composer gave no name, Masons for generations have sung two sets of words: by David Vinton and by John Sheppherd.

In 1816 Vinton issued a volume entitled "The Masonic Minstrel, a Selection of Masonic, Sentimental and Humorous Songs, Duets, Glees, Canons, Rounds and Canzonets, Respectfully Dedicated to the Most Ancient and Honorable Fraternity of Free and Accepted Masons." This book, printed for the author by H. Mann and Company, Dedham, Massachusetts, sold more than twelve thousand copies to the Craft, an immense sale in those days. It contains the Dirge, set to the music composed by Playel. It will be sufficient to quote two of the original eight stanzas:

Solemn strikes the funeral chime
Note of our departing time;
As we journey here below,
Through a pilgrimage of woe.

Lord of all below, above,
Fill our souls with truth and love,
As dissolves our earthly tie,
Take us to thy Lodge on high.

Written much later, but still many years ago, Sheppherd's words are as familiar and as often used as those

of Vinton. Two stanzas must suffice for this version, also:

Ah, when shall we three meet, like them
Who last were at Jerusalem?
For three there were, but one is not;
He lies where 'Cassia marks the spot.

From whence we came, or whither go,
Ask me no more, nor seek to know,
Till three shall meet, who formed, like them
The Grand Lodge at Jerusalem.

These words are also sung to music by Joseph Baraby, for which they were first written.

No story on Masonic music, however short, could be considered complete which did not mention two great composers and musicians who were among those "great est and best men in all ages who have been encouragers and promoters of the art"—Joseph Hayden (born 1732, died 1809) and Wolfgang Amadeus Mozart (born 1756, died 1791).

In 1780 there was established in Austria the lodge "Zur Wahren Eintracht." It appears to have been something on the order of the famous London Lodge of Research, "Quatuor Coronati" and to have devoted itself, through its very distinguished membership, to the writing and reading of papers on Masonic and allied subjects.

It is this lodge which Mozart and Haydn joined and it was undoubtedly from the scholarly associations, the inspirations of foregathering with a most distinguished membership, that Mozart was led not only to his great interest in the Craft, but to expressing it in compositions which are played and loved to this day.

The biographer of Mozart, Otto Jahn, says of him: "Mozart arrived at Vienna in 1781, and joined the Craft in 1784. The consideration in which the Order was held at Vienna when Mozart settled himself there was such that it is not surprising to find him with those who were the most clever and best educated men, and the best society of the time. He felt a want of that serious amusement which reaches the heart and feelings, and joined the lodge.

"The want of a form of liberty based upon intellectual and moral education, which was seriously felt at Vienna at this time, was supplied chiefly by Freemasonry, and Mozart thought that it would be useful to him to be introduced into a circle of men who studied great problems. The mysticism and symbolism of the Craft had its own effect upon his impressionable nature.

"After he joined the Craft, Freemasonry occupied a very important position in Mozart's life. Six months after his own initiation he induced his father to become a Mason, and shortly before his father's death he wrote to him as follows: (Mozart had been a Mason for about two years.)

"Since death is the true end and object of life, I have so accustomed myself to this true best friend of man, that its image not only has no terrors for me but tranquilizes and comforts me. And here I thank God that he has given me the opportunity of knowing it as the key of all beatitude."

"But nothing more clearly shows how seriously Mozart regarded Masonry than his compositions for the lodge. Himself the greatest musician that has ever been a member of the Craft, no Masonic music ever written compares with his.

"The principal Masonic pieces are:

1. DIE GESELLENREISE, op. 468, a Masonic song, composed March 26, 1785.

2. THE OPENING AND CLOSING OF THE LODGE, op. 483 and 484. These were probably composed for the first meeting of the Lodge NEUGE. (3)

4. A short cantata, MAURERFREUDE, op. 471, for tenor and chorus, dated April 20, 1795, performed on the 24th of the same month, in honor of Von Born, at a special lodge held on that day to celebrate his discovery of the method of working ores by amalgamation. The success of this discovery was celebrated by the Lodge Zur Wahren Eintracht by a banquet, at which the cantata was performed.

5. A short MASONIC CANTATA, said to have been written by Schikaneder, for two tenors and a bass, with orchestral accompaniment, op. 623. This was written for the consecration of a Masonic temple, on the 15th of November, 1791. It was the last finished composition of which Mozart conducted the performance.

6. The cantata DIE IHR DES UNERMESSELICHEN WELT-ALLS SCOPFER EHRT, op. 619.

7. MAURERISCHE TRAUERMUSIK, an orchestral piece, an elegy on the death of Duke Georg August of Mecklenburg Strelitz, and Prince Franz Esterhazy, op. 477.

8. THE MAGIC FLUTE.

The oration made at the Lodge of Mourning held by Freemasons in honor of Mozart was published in 1792 and sold for the benefit of Mozart's family: "It has pleased the everlasting Master Builder to tear our beloved Brother from the chain of our brotherhood.

Who did not know him? Who did not value him? Who did not love him, our worthy Brother, Mozart? Only a few weeks ago he stood in our midst, and with the magic tones added such beauty to the dedication of our Masonic Temple. Mozart's death brings irreparable loss to his art; his talents which were apparent in his earliest youth made him even the greatest marvel of his time. Half Europe valued him. The great called him their favorite, Liebling, and we called him Brother. But while we must of necessity recall his powers in Art we must not forget the praise due to his great heart. He was a most enthusiastic follower of our Order. Love for his Brethren, sociability, enthusiasm for the good cause, charity, the true and deep feeling of pleasure when he was able by means of his talents to help one of his Brethren, these were the chief features of his character. He was husband, father, friend to his friends, Brother to his Brethren. Only the wherewithal was wanted to hinder him from making hundreds happy, as his heart bade him. What more could be said of any Freemason?"

Other noted composers have given great songs to Masonry; Beethoven, Sibellius, Abt, all Masons, and many lesser musicians have composed really beautiful and inspiring music for the Fraternity.

That Freemasonry, which has so much to say of Music in the Fellowcraft degree (as least in some Grand Jurisdictions) makes so little of it except in large and wealthy city lodges, is to be regretted. For "music hath charms" and serves well the gentle art of conveying truth by "mouth to ear."

No better words to color this short ramble in a bypath of Masonry are available than Joseph Fort Newton's beautiful apothegm of music: "It is the great mysticism—the rose-lipped shell that murmurs of the sea which brought us hither and will take us hence."



\$2,000 TO HOSPITAL

Almas Shrine Temple of Washington, D. C., donated the sum of \$2,000 to the new George Washington University Hospital, now about completed. Dr. Cloyd Heck Marvin, President of the University, personally received a check for the sum from Potentate Ralph M. Wolfe in the presence of Noble A. W. Lee and General U. S. Grant III.

In addition to the large contributions made annually to the Shriners' Hospitals for Crippled Children from the proceeds of the Shrine circuses, Almas Temple has, in the past two years, made sizable contributions to the Children's Hospital and to the Metropolitan Police Boys Club of

Washington.

The \$2,000 presented to the George Washington University Hospital will be used to furnish equipment for treating orthopedic out-patients, particularly children.

LEGACIES

According to a statement of Dr. Robert South Barret, 33°, Past Grand Master of the Grand Lodge of Virginia and Chairman of the Endowment Committee of the Masonic Home of that state, four legacies have been made recently to the Home.

In an estate totalling \$217,000, left by the late Francis F. Finch, six benefi-

ciaries were named, among which was the Virginia Masonic Home. One-half of the income is to be distributed each year and the other half reinvested. At the end of 125 years the principal which, it is estimated, will equal \$1,500,000, is to be divided between the six beneficiaries.

Mrs. Ada Louise Burton of Petersburg, Va., left the Masonic Home \$1,000 in cash, and named it to receive any residuary amount of her estate.

The late Mr. A. C. Reid of Farquier County, Virginia, left an estate of approximately \$80,000, so arranged that after the death of his wife it will go to the Masonic Home.

The late Patrick Henry Bayliss of Al-

exandria, Va., left his estate of several thousands of dollars "to help in the education of a boy or girl from the Masonic Home of Virginia."

LARGE OKLAHOMA CLASS

The September Class of the Scottish Rite Bodies at McAlester, Oklahoma, numbered 261 candidates, the largest in twenty years. The class was named for the late O. Lonzo Connor, a Tulsa insurance man, who was for many years active in Freemasonry. A Past Grand Master of the Grand Lodge of Oklahoma, and Secretary of the Red Cross of Constantine, he was also a 33° Mason.

IN TEXAS

The Grand Lodge of Texas laid the cornerstone of the Winkler County Memorial Hospital at Kermit, of that state, August 1, 1947. Grand Master R. Bruce Brannon, aided by other Grand Officers and *pro tem* assistants, performed the ceremonies. They later returned to the Lodge Hall, where the Grand Master delivered an inspiring address. The visiting brethren included Grand Commander Vance K. Miller of the Grand Commandery, Knights Templar, of Texas, and members of nearby Lodges.

KNIGHTS TEMPLAR ESCORT

POLICE IN NEW YORK

The Templar Knights Commanders Association of New York City marched 100 strong as an escort to the Police Square Club for the service at The Riverside Church on September 21, 1947. That Knights Templar should serve as a police escort in the nation's metropolis was indeed a sight to make beholders blink their eyes.

Police Commissioner Arthur W. Wampler, also a Knight Templar, not only was in the parade but delivered the principal address at The Riverside Church. The Rev. G. Caleb Moor, Chaplain of the Police Square Club, also delivered an address. The late Fiorella LaGuardia, ex-Mayor, was a member of the Police Square Club.

\$1,500,000 FOR

CRIPPLED CHILDREN

A new Shriners' Hospital for Crippled Children, which will cost about \$1,500,000, will be built under the sponsorship of Al Malaikah Temple in Los Angeles, Calif. More than 15,000 Shriners in Southern California are now active in raising this sum, which will be used to build, equip and partially endow another unit of the many Shriners' Hospitals spread across this country and Canada. The new unit is designed to serve the

entire Southwest, and every dollar contributed will go into the project as no part will be deducted for fund-raising expenses, all of which will be paid by Al Malaikah Temple.

The site has been bought and fully paid for by the Temple and is located in a very suitable section of Los Angeles.

It is claimed that more than 2,000 crippled children in Southern California are greatly in need of treatment in this new "House of Mercy," all of whom will be eligible regardless of race, color or creed.

VISCOUNT CALECOTE

The Rt. Hon. Thomas Walter Hobart, Viscount Caldecote, who served as Junior Grand Warden of the United Grand Lodge of England in 1941, during the most critical of the war years, died recently at the age of 71. Among the eminent members of the Craft who have become Lord Chief Justices of England, he was educated at Clifton and later attended King's College, Cambridge, where he obtained his M.A., Classical Tripos in 1897. Two years afterwards he was called to the bar. He entered politics and served as a member of Parliament for a time. As Sir Thomas Inskip, he served as a Law Officer of the Crown for a total of ten years. He was twice Attorney General and three times Solicitor General. As Lord Chancellor for a short period he was Speaker of the House of Lords.

FATHER AND THREE SONS

In the fall class of 1947, of the Scottish Rite Bodies at Jacksonville, Florida, a father and three of his sons received the Scottish Rite Degrees from the 4th to the 32nd, inclusive. They were Abraham Solomon Weinstein, father, and his sons—Julian Joseph, Nathan L., and Leonard Oscar. Two other sons, both Masons, were called out of the city and were unable to attend the reunion.

NOTED ENGLISH MASONS

The Rt. Hon. Viscount Sankey of Moreton, England, who was Lord High Chancellor from 1929 to 1935, and previously a noted Judge of the King's Bench Division and Lord Justice of Appeal, was 81 years old on October 26, 1947. Past Grand Warden of the United Grand Lodge of England since 1921, the Viscount, a title conferred upon him in 1932, was educated at Lancing College, one of England's public schools. He completed his academic education at Jesus College, Oxford, with an M.A. Degree in 1892, and was called to the Bar, becoming a Bencher in 1914.

Three years after he was appointed Past Junior Grand Warden of the United Grand Lodge, he became one of the founders of Old Lancing Lodge No. 4660, which was an addition to the group of English Public School Lodges. Or this Lodge he became the first Master.

The birthday of another distinguished Mason and citizen of the British Empire is that of Major Sir Thomas G. L. Lumley-Smith, which occurred on October 27th, his 68th year of age. The only son of a noted Judge of London and Central Criminal Courts, the late Sir Lumley-Smith, he was educated at Eton and Trinity College, Cambridge. Commissioned an officer in the famous 21st Lancers, he served successively in Ireland, England, Egypt and India. Other military services included the battlefields of France and Belgium, during the war of 1914-18, with the Third Division of Cavalry. In this service he was twice mentioned in dispatches and was awarded the D.S.C.

Major Sir Lumley-Smith has been a Grand Officer in the Masonic Craft for 24 years. He was first appointed Dep. C.D.C. in 1923, and promoted to Past Grand Deacon in 1928; was accorded the honor of Past Grand Warden of the United Grand Lodge by the late Earl of Harewood, Grand Master. He was twice served as Grand Secretary of Mark Grand Lodge for the past 23 years. He became a member of the Craft in the Star of the East Lodge No. 1355, Cairo, Egypt, in 1910. When the Nile Valley Lodge No. 6306 was formed in London in 1946, he became its first Master. This Lodge is the rallying center in London for all Masons who have been connected with the District of Egypt and the Sudan. He is tireless in his work as Grand Captain General of the Supreme Council, 33°, for England and Wales.

ALDERMAN ACTIVE MASON

Much Masonic interest was manifested over the recent admission of Col. J. G. Cullum Welch as an Alderman to the Court of Aldermen of the City of London. He will represent the Ward of Bridge. As a city solicitor he has, since 1931, been a member of the Common Council of the City of London and has thus gained a wide experience.

He is a Past Master of United Wards Lodge No. 2987 and for the past few years has been Secretary of Guildhall Lodge No. 3116, which is famed, since its founding in 1905, as the Lodge of the City Corporation in the chair of which every Lord Mayor, when qualified as a Mason, has been installed. He succeeds Sir Charles J. H. McRea, a well-known

member of the Craft who voluntarily retired because of age and who, had he remained in service, would have succeeded to the office of Lord Mayor of the City of London.

Apocryph the installation of the Lord Mayors of the City of London, when qualified as Masons, in the chair of Guildhall Lodge No. 3116, it is noteworthy that the new Lord Mayor, Alderman Sir Frederick Wells, is not a member of the Craft. Out of 43 occupants of the Civic Chair of Lord Mayor, 35 of them have been members of the Masonic Fraternity. Prior to the Consecration of Guildhall Lodge No. 3116, in 1905, the Lord Mayors who were Masons were usually installed at the Mansion House by the high ranking officers of the United Grand Lodge. These included the late Lord Ampthill, Pro Grand Master; the late Earl of Harewood both when he was Pro Grand Master and Grand Master; and the Assistant Grand Master Brig.-Gen. W. H. V. Darell.

It may be added that the two new Sheriffs of the City of London who have entered upon their duties are Masons. They are Alderman Sir Leslie Boyce and R. C. Hammett.

TO BERMUDA CEREMONY

Forty members of the Order of the Eastern Star from Washington, D. C., and nearby Virginia and Maryland flew to Hamilton, Bermuda, on October 25th, to participate in the installation of the first chapter of the Order to be organized there. The installation of Electra Chapter U.D. was held on October 29th, and the degrees were conferred by officers of the Calvin A. Lloyd Chapter No. 81, Quantica, Va., with Capt. Ira B. Lykes, USMCR, presiding as deputy for the Most Worthy Grand Patron, the Hon. R. Donald Stewart of Hartland, New Brunswick, Canada.

Members of the Bermuda Government, headed by the Governor and Lady Lathan, greeted the group on their arrival in Bermuda. Institution of a Bermuda Chapter was the result of efforts on the part of members of the Masonic Fraternity and their wives this past summer.

TEMPLE DEDICATED

In September, 1947, members of Kegonsa Lodge No. 73, F. & A. M., at Stouton, Wisconsin, dedicated their new Temple, debt free. Two ceremonies were performed in the afternoon, the dedication and the burning of the cancelled mortgage. Many members of the Craft were present at the ceremonies from Lodges in the surrounding area and from other states—Illinois, Iowa, Indiana and

Texas. The dedication ceremonies, held in the commodious lodge room of the Temple, were presided over by Grand Master Van Dyke Parker, assisted by other members of the Grand Lodge and the Master of Kegonsa Lodge.

At the burning of the mortgage, the Grand Master touched the match to the cancelled evidence of "Kegonsa's debt load before it had a chance to become burdensome." As he did so, the Grand Master said that the records of the Wisconsin Grand Lodge disclose no similar case of dedication and mortgage-burning ceremonies at the same time.

Kegonsa Lodge has been in existence 91 years and the new edifice is the first real property it ever owned. Formerly a funeral home, but extensively remodeled by the Lodge, the Temple is centrally located.

In a formal address at a dinner served by Venus Chapter No. 61, Order of the Eastern Star, to some 500 persons, the Hon. Harry Sauthoff, 33°, former member of Congress from Wisconsin, urged his audience to adhere constantly to the "time-tested form of government under which we live and enjoy the public expression of liberty of thought and action under law." He placed emphasis on the danger of infiltration of communistic ideologies, which he said should never be permitted to get a foothold on our shores.

"As Masons," he said, "our course is clear. Our first duty is to God; our next duty to our fellow men. Our duty to God rises in a perpendicular, while we meet our brethren upon the level and these two form the square. Let us stand shoulder to shoulder, firm in our faith, loyal to our land, obedient to our laws. Our land is the hope of the world."

Twenty-five Masonic Lodges and Eastern Star Chapters were represented at the above ceremonies.

NEW MASONIC TEMPLE

The cornerstone of the new Masonic Temple at Pocatello, Idaho, was laid by the Grand Lodge, A.F.&A.M., of that state on the afternoon of October 18th, with Howard I. Monks, Grand Master, officiating. Introduced by the Hon. George R. Phillips, Mayor of Pocatello, the Hon. Charles A. Robbins, Governor of the state, delivered the principal address. Following the ceremonies a banquet was given for the Grand Lodge Officers and distinguished guests.

Modern in every detail, the Temple and furnishings will cost \$255,500. Finances for the new Temple were obtained through the sale of the old Lodge property and by contributions from the

funds of the various Bodies in Pocatello, also by individual contributions, the largest of which was \$20,000 bequeathed by the late William Wallin to whom the Temple will be a memorial. The late Mr. Wallin was active in all the York Rite Bodies, was a member of the Shrine and a 32° Scottish Rite Mason.

SOUTH AFRICA

Harry Laver, District Grand Master of the Grand Lodge for the Transvaal and Orange Free State, who had returned from an extensive duty trip to the O.F.S., announced that the Foster Stoker War Memorial Fund had reached its mark of £10,000 as the initial amount for the erection of a Masonic Home for the Aged Masons of the jurisdiction. A difficult problem, he said, is now to complete raising the amount needed to build the accommodations planned.

Thus addressing the District Grand Lodge, the proposal that funds for the building be raised as soon as possible was moved, seconded and unanimously adopted.

The establishment of the Home was the original suggestion of W. Bernstein in 1945.

MASONIC HOME SCHOOL

Louisville Lodge No. 400 of Kentucky has presented ten of the latest model Philco radios, with a total retail value of \$1,140, to the children of the Masonic Home School. The presentation was made by the Master of the Lodge, Joseph M. Robinson, who acted for the chairman of the committee, Lewis A. Southwick.

The Superintendent of the Home, Luther T. Coheen, was enthusiastic about the gift and explained how it would boost morale among the guests of the Home, aiding their education with music, lectures, and a knowledge of world events.

SEVEN BROTHERS

The Edwards brothers of Sheridan, Wyoming, seven of them, are Masons and members of Kalif Shrine Temple. They are Ernest E., Percy M., James A., Ray I., Edgar E., Tudor, and Phil. They are the sons of parents who came to the United States in 1904.

ILLINOIS GRAND LODGE

The Grand Lodge, A.F.&A.M. of Illinois, held its 108th annual communication at Medinah Temple in Chicago, October 13th to 15th, inclusive.

Ralph M. Wheeler, Dean of Past Grand Masters of the Grand Lodge, who welcomed the representatives to the meeting, said that this was his 50th Grand Lodge Convention. At the conclusion of his

address of welcome, the Grand Lodge Officers were conducted to the East, presented and accorded the Grand Honors. The Grand Officers having taken their stations, Grand Master Tinsley introduced the five Past Grand Masters present, who were given the Grand Honors. The Grand Lodge then was called to refreshments until the following day, pending preparation of the reports of committees. Following the call from labor to refreshment, Grand Master Tinsley was host to the distinguished visitors at the Sheraton Hotel, and later gave his official dinner for the Grand Officers with their ladies, and dignitaries with their ladies, from the State of Illinois and those visiting from other Masonic jurisdictions, which included Lt. Col. Rev. Lewis L. Cameron, Provincial Grand Master of Linlithgowshire, Grand Lodge of Scotland.

Following the opening of the Grand Lodge on the 14th, the Rev. Mr. Cameron delivered an eloquent address which marked the universal character of Freemasonry and its revealing qualities for universal brotherhood. The distinguished visitors represented Grand Jurisdictions from 19 States, 3 Provinces of Canada, and the Grand Lodge of Scotland. Other distinguished Masons included Grand Lodge Officers of Masonic Bodies in the State of Illinois.

In retiring, Grand Master Tinsley reviewed the past year's work of the Grand Lodge and offered suggestions. Emphasis was placed on activities pertaining to the Masonic Home at Sullivan for the aged, the Home at LaGrange for orphans, the Illinois Masonic Hospital, the proposed Diagnostic Clinic, and a new Home for the brethren who may be suffering from incurable afflictions.

In the nomination of Grand Lodge Officers an unprecedented act occurred. A young man rose from his place on the stage and, slowly with deliberateness, stepped to the microphone in the East and, in a clear resonant voice, mellowed by happiness and pride, said: "It is my pleasure and privilege to present the name of my father, Brother Fred I. Mills of Robinson Lodge No. 250, for consideration in the election of a new Grand Master." The young man is an officer in Lincoln Lodge No. 210. No other names were placed before the assembly and, since Mr. Mills had faithfully served in all the Grand Lodge Stations and as Deputy Grand Master during the past two years, he was declared duly elected as the sixty-third Grand Master of the Grand Lodge of Illinois.

Following the election, Grand Master Tinsley announced a luncheon at the Sheraton Hotel to the distinguished guests

and, in the evening, he was once more host at a dinner for the Grand Lodge Officers. District Deputy Grand Masters, committee men and distinguished guests. Later the entire party was entertained at Medinah Temple by members of the Shrine with a stage presentation of great interest to all.

Installation of the elected and appointive officers occurred the next day, and the Grand Master spoke, expressing his gratitude and his confidence in the future of the Craft.

WHEN BROTHERHOOD?

"Mankind, however, has shown itself to be still unprepared to accept the idea of universal human brotherhood. Tribal, religious and national sentiment has time and again overruled the sentiment for humanity . . . The passionate desire for freedom from foreign domination—which we may note, in passing, is very far from the desire for freedom itself, with which it is so often confused—was one of the preponderating factors on the European political stage in the 19th century. In Germany it broke the power of Napoleon and later created an empire; it freed Italy from the rule of Austria and made her a nation; it almost drove the Turk out of Europe . . ."—From *We Europeans* by Julian Huxley and A. C. Haddon, 1935.

All Sorts

SILVER TONGUED

At the motor show the salesman was endeavoring to interest a girl in a smart little two-seater on the stand. "Has it got every modern improvement?" she inquired.

"Everything, madam," he responded gallantly; "the only thing it lacks is a beautiful owner."

He sold it.

REMOTE CONTROL

Jean: "My father said he didn't like women that drive from the back seat."

Gordon: "What did your mother say to that?"

Jean: "She said back-seat drivers were no worse than men who cook from the dining room table."

A HEAD START

Two small boys at the Salvation Army dinner put their grimy hands side by side on the tablecloth.

"Mine's dirtier than your'n!" exclaimed one, triumphantly.

"Huh!" said the other disdainfully, "you're two years older'n me."

COZY

"I hear you sold your pig."

"Yep. Sold him this morning."

"What did you get for him?"

"Eight dollars."

"What did it cost to raise him?"

"Paid three dollars for him and five more for the feed."

"Didn't make much did you?"

"Nope, but I had his company all fall."

INCRIMINATING

An old maid who was the self-appointed supervisor of village morals, accused a man of being a drunkard because she had seen his car parked outside of a tavern.

The accused man made no comment but the next evening parked his car outside his accuser's door—and left it there all night.

WHISTLER'S WANTED

A lady entered a grocery store and asked the clerk for "the soap in the red box."

"This one, ma'am?" queried the grocer.

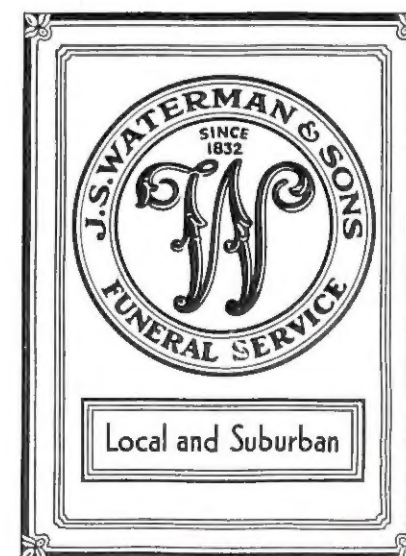
"Yes, I think that's the one I want. But would you mind whistling the commercial just to make sure?"

FINAL TEST

A man, answering an ad for a chauffeur's job, was being examined by the car owner. He asked if he had traveled much in other states.

"Yes, sir," replied the prospective chauffeur.

"All right," said the car owner, handing him a road map, "let me see you fold it."



A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman
27 BEACH STREET BOSTON, MASS.